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Brooklyn Jewish Center Review

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Brooklyn Jewish Center Review

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ANTI-SEMITISM AND JEWISH SELF-UNDERSTANDING

ONCE again we return at the festival of Purim to the perennial enigma of human relations—anti-Semitism. Try as we may this phenomenon defies ordinary, factual definition and interpretation. Its intensity and almost universal prevalence point to a deeper structure and a mysterious configuration of meaning buried beneath the cover of consciousness. Viewed from the surface, Haman does seem to lay before the king some cogent reasons for his turning against the Jews: "There is a certain people, scattered abroad and dispersed among the peoples in all the provinces of your kingdom, their laws are different from those of every other people, and they do not keep the king's laws, so that it is not for the king's profit to tolerate them." Obviously, these by now oft-repeated accusations of Haman are but a facade. If we read the Megillah with a little imagination, Haman is seen to be speaking these terrible words of denunciation with tongue in cheek. Certainly there were in the vast Empire of Ahasuerus (note that the author makes sure we grasp its vastness), stretching from India even to Ethiopia, and embracing a hundred and twenty-seven provinces, races and nations that had even stranger and more exotic customs than the Jews and were even of less value for the king to tolerate. As the plot in the early chapters of the Megillah unfolds, the suspicion grows that Haman had stored up a great subterranean reservoir of hatred against the Jews even before Mordecai refused to bow before him.

What is the source and meaning of this hatred? In the Apocryphal additions to the book of Esther, published elsewhere

in this issue, Mordecai is described as offering up in his time of trouble a beautiful and touching prayer to the Almighty. In the course of this prayer he gives a contrite explanation for his refusal to give obeisance to Haman: "You know, Lord, that it is not in insolence or arrogance or vainglory that I did this, and refused to bow down to this proud Haman, for I would have been willing to kiss the soles of his feet, to save Israel. *But I did it so as not to set the glory of man above the glory of God, and I will bow down to no one but you, my Lord.*" In these touching words there is a startling clue to the source of Haman's hatred for the Jew. The Jew was a constant challenge to Haman's desire for self-glorification. Man's self-glorification is upset by the Jew's insistence that only God may be glorified.

The Sages of the Talmud sought to point up this same meaning in the Purim story by enjoining the reading on the Sabbath preceding Purim that section in the Torah which tells the story of the Amalekite assault against the weary Hebrews in the desert of Sinai. The Hebrews were not attacked by the Amalekites because they were different or disloyal or had peculiar customs. In outward appearances or circumstances the children of Israel were indistinguishable from the Amalekites. The reason for the inordinate cruelty of this Bedouin tribe against the Jews was that Amalek "Lo Yoreh Elohim"—did not fear God. The late Prof. Umberto Casutto in his inspired commentary on the book of Exodus notes the use of the word "Elohim" in this passage for the name of God; Elohim

connoting in the Pentateuch the universal character of the Godhood—the God of all nations and tribes. "Lo Yoreh Elohim" is the root reason for anti-Semitism, the rest of the reasons are but concealing excuses and facades. The Jew for the anti-Semite is the earthly representation of the Divine and the Divine will. The anti-Semite cannot build a tower, climb into the Heavens and do battle with the God who constrains him to do His will. Instead he turns against history's vicar of God, his neighbor, the Jew.

The science of psychoanalysis, that branch of psychology which probes beneath the deceptive layers of consciousness, has in the last few decades made much progress in uncovering the hidden springs of anti-Semitism. The psychoanalyst has come close to corroborating the insight of the Megillah, the Apocrypha and the Talmud that the Jew in his relation to the non-Jew serves as a symbol of the spirit of God. The very existence of the Jew, even without his professing any faith, ignites within the soul of the anti-Semite a consuming antagonism.

The hidden and concealed structure of hatred within the psyche of the anti-Semite is an intimation of the meaning and purpose of being a Jew. The anti-Semite is the unhappy possessor of a demoniac intuition of the role of the Jew set by God as He manifests Himself in history.

May we Jews come to understand our unique position in the human psyche and may we come to appreciate the role we have played and are destined to play in the spiritualization of Mankind.

DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בנינו לבד שלנו"

An Intimate Chat Between Rabbi and Reader

THIS HAPPENED IN OUR BELOVED LAND

I AM writing these lines with pain in my heart. I do not know how the tragic incident will conclude by the time this column appears in print. But I have just read the shameful story in the newspaper, the story of how a mob attacked a lonely Negro young woman, Autherine J. Lucy, when she was on her way to the Alabama State Univ., where she is entitled to be a student. I listened to the television news commentator and saw the pictures of the horrible scenes—the howling mob of the “superior” white race proving their “superiority” by displaying the passions of wild beasts in their endeavor to attack a girl because of the crime of having been created by God with black skin.

And all this happened in our beloved America, the land of the brave and the free, in this enlightened twentieth century. What bravery these southern gentlemen displayed and what appreciation of the meaning of American freedom! We have often heard of southern chivalry. What a remarkable example of chivalry these ruffians showed to this young woman who aspired to nothing more than an education! And it happened, too, at the very time we Americans are asked to observe Brotherhood Week. What a travesty this incident is on the progress we have made in teaching the concept of human brotherhood!

And what particularly saddens one is the way the trustees of the University yielded to the mob. Instead of taking the stand that the University would obey the mandate of the law and continue to permit this young woman to attend her classes, the trustees surrendered to mob rule, and thus gave encouragement to rioters if the law should once again demand Miss Lucy's readmission.

We are told that the mobsters were not the University students but city workers, though there is room for doubt as to the truth of this statement, for many of the rioters—as the television screen revealed—wore the college name on their sweaters. But even if true, where were

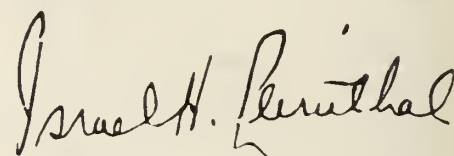
the thousands of the college students when they heard the verdict of the trustees? Why didn't they rise in protest and refuse to enter the classes so long as this act of injustice was in force? Where was the faculty, the men of learning and culture—why did they not take a manly stand and refuse to teach unless the young woman was permitted to continue her studies? It is a tragic commentary on the whole content of our educational program and of our influence.

We are engaged in a battle against communism and communists. I am sure that the passion of these mobsters would be aroused to boiling point if a communist were discovered in their community. Yet what aid and comfort their act gave to the communists—not only in Russia and her satellites, but to the communists throughout the world—in spreading their doctrines and their influence among the vast millions of colored people in Asia and in Africa! That this is a single instance, and that it does not typify the true America, does not matter. The action will be dramatized to symbolize America's attitude toward the Negro, and that will be enough to alienate all the people in Asia and Africa whom we are trying so hard to win over to the side of democracy.

These mobsters certainly must go to church, and ruffians that they are, they must nevertheless have received at least an elementary school education. But evidently there is something wrong both with religion and our educational system that neither could succeed in removing the beast in man.

Time magazine recently reported an interview with Thomas J. Watson, the founder of International Business Machines. He gave a rosy picture of America today. He said: “More churches are being built now, every day, than ever before. Education is increasing. Those are the important things.” I am afraid he is mistaken. The number of churches is not the important thing, nor the number of students receiving education.

What is important is what the churches—and synagogues, too—teach; what is important is the kind of education that is offered. When religion will teach that love of God demands love of our fellow-man, when American education will teach the true meaning of democracy and human freedom, then we can hope that such incidents as the one we saw in Alabama will become a thing of the past, to be recalled with the memories of the cruelties, the hatreds and barbarities of the dark middle ages.



ISRAEL'S TOP BEST-SELLER IS THE BIBLE

THE Bible continues to be Israel's No. 1 “best-seller.” A report on book publishing in Israel, issued by the Public Information Office recently, states that more than 1,000 titles were published by Israel firms during 5715 (September 1954–September, 1955)—this represents a five-percent increase over the previous year. Of all books published, about 75% are original Hebrew works and 25% translations.

The Hebrew book market is largely limited by the fact that the total population of Israel is a little over one and three-quarters million people—more than half of whom have come to the country during the past few years.

An average novel sells between 2,000 and 2,500 copies, and the sale of 6,000 copies classifies the book as a “best seller.” Some books, however, are sold in as many as 15,000-18,000 copies. The Hebrew Encyclopedia, now being published, has about 40,000 subscribers. Hebrew classics, such as the works of Ch. N. Bialik, Tschernihovsky and others, have reached many editions totalling tens of thousands of copies.

The average sales figures do not reflect the total extent of Hebrew reading in the country, as the use of public and circulating libraries is very common. Furthermore, the acquisition of a book by a collective settlement usually implies its reading by a large number of members in the community.

THE Communist Party of Israel occupies six seats in the Knesset, five percent of the total membership. Of these, four are Jews and two Arabs. Here the Arabs were wronged. Undoubtedly they did not get their due. The Arab minority of Israel, incited by communist agitators who appeared before the electorate as the most devoted defenders of their cause, certainly contributed to the communist list many more votes than would seem to appear from the two seats they obtained. The Arabs deserve at least fifty percent of the communist seats in the Knesset. One need not, however, jump to the conclusion that the Jews have just taken over control of the Party as if it were their own sole property. Such things do not happen among communists. The real "boss" does not reside in Israel. His orders are received from elsewhere. He decides who and how many will go to Parliament, just as he knows who supplies the votes to the communist list. It was a matter of policy to create the *impression* that communism had struck roots within the Jewish community as well; hence the decision to give Jewish representatives more seats in the Knesset. For the same reason the *official* secretary of the Party is the Jew, Mikunis, who was preceded by another Jew, Wilner. Yet the *real* leader of the C.P.I. is the Arab representative Tufik Tubi. The Cominform trusts Arabs more than Jews. The trusted man of Moscow is the Arab member of the Knesset. Even though the "converted is worse than the gentile," as the Jewish saying goes, and the Jewish communists go out of their way to please the Kremlin, the communist leadership still hesitates to trust them implicitly for fear that some subconscious urge may stir up anew within their hearts and drive them into "deviational" paths. Even a clever man like Moshe Sneh could make a mistake and slip up when speaking on the subject of the "Defense Fund"; an old spark, apparently subdued, had taken possession of him even though only for a brief moment. The Arab could never make such a mistake. No Arab can be guilty of sympathy for the Jewish people, whether he be a conservative or a communist. An Arab will always remain an Arab. Therefore, it is Tufik Tubi who has always been the trusted man of Moscow.

A Correspondent in Israel Reports on a Weakened "Fraction"

THE COMMUNISTS IN THE KNESSETH

By AIZIK REMBA

Unlike him is Emil Habibi. The spokesmen of the C.P.I. need not be talented persons. Anyone is capable of repeating parrot-like what he is told to say. Nevertheless, wisdom is a helpful adjunct. Even obstructionist moves at the right time and in the right form require some thought. Tufik Tubi is certainly superior to his friend, the second Arab member of his fraction in the Knesset.

In the past the communist fraction had a fine time in the Knesset. Its members were frequently in the "news," provoking scandals and speaking in tones that created anger and consternation. Unable to contain themselves, other members responded with loud shouts of contempt and protest. The communists were very pleased with this result. After all, their main task was to draw attention. This was proof to their overlords in the Kremlin that their "boys" in Israel were doing their job faithfully. For their peculiar demagogic ends, it was profitable for them to appear in public as martyrs and a persecuted group, obstructed on every turn, impeded and thwarted, "by orders of the American imperialists," in their attempt to raise the voice of "the peace movement" from the platform of the Knesset. Consequently they made superhuman efforts to provoke the Knesset presidency and members.

However, a few years of experience have taught the Israeli parliament its lesson. All have now come to the conclusion that the best way to deal with the communists is to ignore their statements. Let them talk to their hearts' content. The only effective weapon against them is that of ridicule and wit, and it is to the credit of the chairman of the Knesset that he uses that weapon with great skill. It was not in vain that Moshe Sneh remarked a few days ago that he had no respect for such a chairman. Naturally, a chairman who can kill a communist speech with a mere sarcastic remark does not deserve the respect of the communists.

Presently, members tend to go to the Knesset restaurant whenever a communist speaker mounts the platform. This is done without any prior arrangement. It is simply the reaction of the disgust the people feel for those who repeat on countless occasions the same words and tactics.

It is also true that the communists are no longer interesting. Even their better speakers cannot offer anything that is startling. For the past few years there was nothing new in their speeches or slogans, merely mediocrity causing boredom. If you have once heard a communist speech, you may safely anticipate the second and the third talk without fear of erring. I am ready to pawn everything I possess if anyone will find a C.P.I. speech that does not contain that profuse and threshed-out verbiage concerning the Israeli government being a tool in the hands of "Western imperialists," and concerning the peace-loving Soviet Union.

When it became known that Moshe Sneh had gone all the way downhill and joined the Communist Party of Israel, there was for a while some confusion in certain Zionist circles. Zionist leaders who knew him when he was a member of the executive of the Jewish Agency, and even head of the Haganah, were shocked, fearing that he might pull away with him large masses of followers and poison many souls with the venom of communism. The fears soon proved baseless. I believe he himself was bitterly disappointed when he realized how insignificant was his influence over the population. The Communist Party, which had placed great hopes on him, was even more disappointed. Watching Sneh in the midst of his new fraction, one cannot help but feel pity and sorrow for this talented man who has himself hastened his end.

There is pity in our hearts. But there
(Continued on page 21)

A POET IN CONFLICT

By ALFRED WERNER

NO ONE would laugh louder than the poet Heinrich Heine to hear the disputes still raging about him, a century after his death. His unmatched sense of irony would have been gratified by the contradictory opinions. Some maintain that he was a blackguard—and there are enough passages in his writings that reveal him full of spite and vengeance, and pitifully devoid of compassion. But his defenders claim that he was vindictive only when provoked, and especially sensitive to anti-Semitic remarks; that he could be loyal and generous. An explanation of the discrepancies was made by a close friend of Heine's who early noted in the young poet a curious tendency to hide his intrinsic goodness and nobility: "He is one of the best-hearted and most faithful persons I have ever known, but he acts as though ashamed of his affability, and shows himself in the worst possible light."

Was Heine a man sympathetic to the hardships of a people or was he, who quietly pocketed a pension granted him by a reactionary French king, an opportunist, given to changing the tune of his lyre whenever expedient? Was he essentially a poet whose vast journalistic output consisted of potboilers necessary to keep him, improvident and extravagant as he was, out of financial disaster, or was he primarily a skillful journalist who, in rare moments of inspiration, wrote a few immortal ditties?

Many books have been written on Heine, but none are bold enough to claim the final answer to these, and similar, questions. Neither can we possibly hope to answer here the question whether Heine, all incriminating evidence to the contrary, remained loyal to his fellow-Jews and Judaism. But an effort can be made to show that Heine, like every other great man, strove for the truth, was plagued by doubts, and often contradicted himself—not, as his enemies claimed, because he lacked convictions, but because a human being changes constantly. The cocky Heine of twenty-five, sure of himself and boldened by his early success, was not the same Heine as the

AN APPRAISAL OF HEINRICH HEINE AS A JEW 100 YEARS AFTER HIS DEATH

*Heine at 30
A drawing
by Ludwig Grimm*



suffering man of fifty-five waiting for death to end his pain yet stubbornly clinging to life and eagerly anticipating the visits of beautiful and witty women paying their homage to the world-famous invalid.

I shall let Heine speak in his own words wherever possible, for the evidence that is of the greatest weight is not what others have thought of him but what he has left us as his literary testament.

Born in Duesseldorf on the Rhine in 1797, Harry—who later adopted the more German "Heinrich"—grew up in an orthodox home. Of the parents, the father, a simple and not very successful businessman, was more pious than the mother, who was, as one would say today, an "assimilationist" and exerted a considerable influence over her children. Hence, Heine's spiritual conflict began in childhood. As he once put it: "The latest developments can be explained by the earliest beginnings." Harry was sent

to the *cheder*, but from there to a secondary school run by Franciscan fathers. It did not take him long to learn to interpret the strict letter of the Commandments in such a way that he might, without guilt feelings, satisfy his own desires. When, one Saturday, a playmate reproached him for plucking grapes from a vine, he answered with a sophistry foreshadowing the celebrated wit of Paris: "It is true that I may not pick them with my hands, but the law does not forbid us to bite them off with our teeth and eat them."

In a similar way he tried to explain away his conversion to Protestantism at the age of twenty-seven. He had to submit to baptism because the University of Goettingen did not confer degrees on non-Christians, and he, Heine, needed the Doctor of Law degree to qualify as a university professor or civil servant. "If the law had permitted the stealing of silver spoons, I should have never become

baptized," he wrote to a friend. "From my way of thinking you can see that baptism doesn't really matter much to me. . . . It only would make me dedicate myself all the more to the struggle for the rights of my Jewish brethren. . . ."

Heine and thousands of other 19th century Jews who embraced Christianity without belief in the tenets of Catholicism or Protestantism were the victims of a society that demanded baptismal certificates from those who wished to be admitted to inner circles without caring whether their conversion was based on a true acceptance of the Christian religion. Neither side acted in good faith. The famous Semitic scholar, Daniel Abramovich Chwolson, gave the classic answer when he was asked whether he had joined the Russian Orthodox Church out of conviction: "Yes, I did so out of conviction—the conviction that it was preferable to become a professor at the University of St. Petersburg than to remain a *melamed* in Vilna."

It cannot be said that, prior to his conversion, Heine had not made an effort to align himself firmly and wholeheartedly with the Jewish cause. While studying in Berlin, he joined the *Verein fuer Kultur und Wissenschaft des Judentums*, a Jewish cultural and scholastic organization. He was one of the most active members of the group, devoting several hours a week to instructing impecunious Jewish boys in a school established by the *Verein*, contributing to the magazine issued by the organization, and taking part in its discussions. But the *Verein* ceased to exist after a few years. It needed money, and the rich Jews refused to help. In a devastating final report, the President of the *Verein* summed up the attitude of the Berlin Jews:

"The only link which unites the Jews is that of fear; the only higher interest for which they are willing to part with some portion of their worldly goods is that of charity."

It was not impossible to succeed in 19th century Germany outside the field of commerce (which Heine loathed) and yet to remain a professing Jew, but it required courage and patience, and Heine had neither. There was, for instance, Gabriel Riesser, who could become neither a lecturer at Heidelberg nor a lawyer at

Hamburg because he refused to abandon his faith, and who for many years fought for the emancipation of his brethren. He lived to see his efforts bear fruit, and towards the end of his life he was appointed a judge of the Supreme Court of Hamburg, thus becoming the first Jewish judge in Germany.

Heine was impatient and weak. He confessed: "I have not the strength to hear myself called 'dirty Jew.'" He discussed the possibility of a conversion with

"THE LORELEI"

London und St. James

*Ich weiss nicht was soll es bedeuten
Dass ich so trübselig bin;
Das Mädchen hat ihren Namen
Der Lorelei und ihren Namen.*

*Die Lorelei hat ihren Namen
Dass ich so trübselig bin;
Das Mädchen hat ihren Namen
Der Lorelei und ihren Namen.*

*Die Lorelei hat ihren Namen
Dass ich so trübselig bin;
Das Mädchen hat ihren Namen
Der Lorelei und ihren Namen.*

*Die Lorelei hat ihren Namen
Dass ich so trübselig bin;
Das Mädchen hat ihren Namen
Der Lorelei und ihren Namen.*

*Die Lorelei hat ihren Namen
Dass ich so trübselig bin;
Das Mädchen hat ihren Namen
Der Lorelei und ihren Namen.*

*Die Lorelei hat ihren Namen
Dass ich so trübselig bin;
Das Mädchen hat ihren Namen
Der Lorelei und ihren Namen.*

Manuscript of one of Heine's most popular poems, "The Lorelei." The opening line reads: "Ich weiss nicht was soll es bedeuten . . ."

his family—oddly, even his old father, pious Samson Heine, was not shocked by the idea: "None of the family are against it," Heine wrote, "except myself."

To his great disappointment, the baptism was of little help. For several years he kept hoping for a suitable position in Germany, until he wearied of life in a country whose intellectuals constituted the most reactionary element. What Heine recognized in the 1820's many German Jews and liberals refused to see

in the 1920's, namely, that the universities were breeding-grounds of a chauvinism designed to wipe out all achievements of our Judaeo-Christian civilization: Heine wrote:

"In a certain tavern in Goettingen I had the opportunity of admiring the precision with which my friends, the 'ancient Teutons,' prepared the lists of those who would be proscribed by them as soon as they arrived in power. Anyone who was descended, even seven generations back, from a Frenchman, a Jew, or a Slav was condemned to exile. Anybody who had ever written anything against Jahn (the leader of German chauvinism) or the absurdities of the 'Ancient Teutons' themselves might expect the death penalty, carried out, of course, with the axe, and not by that French invention, the guillotine. . . . The patriotism of the German . . . makes his heart shrink like the leather in the cold, until he loathes all that is foreign, until he abandons all claim to be a citizen of the world or even a European, and desires only to be a German, narrow and limited."

Disappointed in his fellow-Jews who were so shockingly lacking higher cultural interests, and disgusted by the Germans who, to amuse themselves, would stage a little pogrom now and then, Heine decided to emigrate. As a son of the Rhineland, he had cultural links with the French, and as a youth he had greatly admired Napoleon whose armies, wherever they went, had razed the walls of the ghettos. Hence, it was not astonishing that his eyes looked westward, beyond the Rhine—and when the news of a revolution that had unseated the reactionary Bourbon king reached him, Heine was jubilant. In 1831, when he left Germany to spend the rest of his life in France, he was already well-known as an author, and it was neither lack of success nor financial troubles that impelled him to leave Germany. A desire to bury his past, to end his associations with both Germans and Jews, drew him to France. He expressed this so:

"Liberty is the new religion, the religion of our day. . . . The French are the chosen people of that religion, for in their tongue are written its first gospels and its first dogma; Paris is the new Jerusalem, and the Rhine is the Jordan

which separates the holy land of liberty from the country of the Philistines."

In France Heine was to spend many happy years, until that day in 1848 when the end results of an undiagnosed and untreated syphilis forced him into the mattress grave which, for eight long years of agony, he was not to leave. But when Heine arrived in Paris that day was still far away, and he was still young, extremely handsome, and rather healthy. It was in Paris that he wrote: "If anyone asks you how I feel here, say that I am like a fish in water, or rather, say that if a fish in the sea were asked how it felt, it would answer: 'Like Heine in Paris.'" It was also there that Heine, whom his admirers called the "German Apollo," became an advocate of a hedonistic philosophy, Saint-Simonism, which was opposed to Christianity and, hence, to Judaism as well. The followers of Count de Saint-Simon directed their dogma of the "Emancipation of the Flesh" against the Church's dogma of asceticism. But they were also social reformers.

In his writings, Heine made the most of an alleged conflict between the followers of both Christianity and Judaism, whom he called "Nazarenes," and the "Hellenists," for whom pleasure was the highest goal—in other words, between "those of an ascetic, iconoclastic, spiritual tendency opposed to those who are greedy for life, sane and realist." It was in Paris that Heine, the friend of Marx and Lassalle, became convinced that religion was no longer needed: "Religion has hitherto served a useful purpose," he wrote to a friend, "for the majority of mankind was forced to live in misery, and needed the consolation of the idea of a God who would make amends. But now . . . the development of industry and economics makes it possible for the material burden to be lifted from man's shoulders and opens the possibility of happiness for all in this world."

One day in the spring of 1848 Heine went out for a stroll along the beloved boulevards of Paris. Already a sick man, he was still able to drag himself along on his cane and he enjoyed the sunshine, the fragrance of the blossoming trees, and the laughter of women. Suddenly he and other peaceful strollers were pushed aside by wild, revolutionary crowds shouting

savage slogans and singing the "Marseillaise." More repelled than frightened, Heine struggled through the mob until he reached the Louvre, deserted during those historical hours. When he stopped for breath, he found that he was standing before the statue of the Venus of Milo. Powerfully moved at the sight of her beauty, the poet collapsed before her:

"At her feet I lay for a long time and wept so as to move a stone to pity, and the blessed Goddess of Beauty, the Dear Lady of Milo, looked down on me with mingled compassion and desolation, seeming to say: 'Dost thou not see that I have no arms, and therefore cannot help thee?'"

Heine was carried home and put to bed. Physicians were called in, but they could not help him much. Now he needed what, in an earlier, carefree moment, he had dismissed as "the consolation of the idea of a God." The Venus of Milo was unable to help him—could, perhaps, the God of Israel do so? Dictating a letter to one of his brothers, he declared: "During my nights of agony I compose beautiful prayers, which I do not dictate." Then he added in his own hand so that his secretary would not know of it: "Prayers which are all made to the God of our fathers." (Heine had had the strange habit of concealing his Judaism, even from his own wife, who did not know that he was a Jew.)

Some of the most moving prose, and undying poems were produced during Heine's last eight years, the years of unceasing torture. "I never used to care much for Moses," he admitted with a solemnity puzzling to those accustomed to Heine's usual ironic style: "I did not realize that Moses was . . . a great artist and possessed the true artistic spirit despite his attacks on art. . . . Instead of creating structures of brick and granite, Moses wanted to build human pyramids and obelisks. He took a poor tribe of shepherds and made them over into a nation able to survive the centuries, a great, eternal, holy nation . . . I see now that the Greeks were merely handsome youths, while the Jews were, and still are, grown men, mighty, indomitable men, despite eighteen centuries of persecution and misery. I have learned to rate them at their true value. If it weren't a crazy contradiction for a fighter for

the cause of revolution and democratic principles, this writer might well be proud that his ancestors were members of the house of Israel, that he is a descendant of those martyrs who have given to the world a God and a new morality and who fought and suffered on all battlefields of the mind."

But it would be erroneous to assume that such utterances indicate that Heine was a real penitent, a *Baal Teshuvah*. Despite his pre-occupation with the Bible in the last years of his life, he remained, basically, a free-thinker and a cosmopolitan. In his mid-years he had written, upon learning that a Jewish hospital had been installed in Hamburg, that the patients therein were,

"Burdened forever by the threefold evil:

Poverty, and pain, and Judaism.

And of the three the last is most malignant,

An old disease, a sort of family ailment . . .

Will Time, perhaps, the one compassionate goddess,

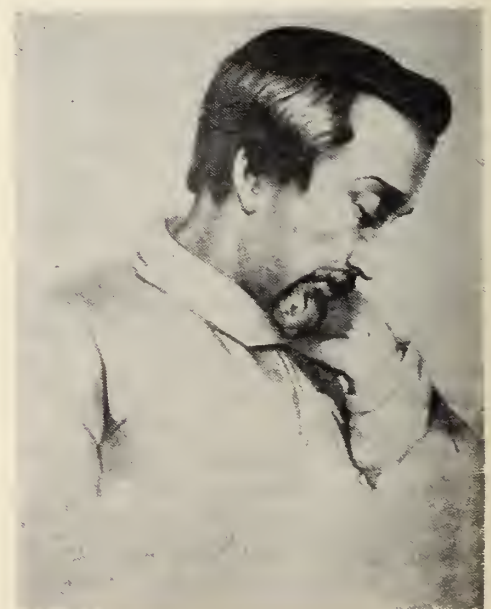
Root out this dark inheritance, which father

Transmits to son? Will some remote descendant

Be cleansed of it, be really whole and happy?"

To his end, Heine remained a hedonist,

(Continued on page 23)



Heine at 54, an invalid on his "mattress grave."

SINCLAIR LEWIS made use of more Jewish characters in his writings than has any other important American man of letters, and in his "Arrowsmith" he presented a most gallant Jewish type.

In a letter to Joseph L. Baron, editor of "Candles in the Night," Mr. Lewis wrote: "I think my own chief contribution to Jews in fiction is the character of *Max Gottlieb* who appears in "Arrowsmith" as something like a God."

At the Nobel Prize-winner's suggestion, the "Gottlieb" material was constructed as a sketch for Dr. Baron's anthology.

What was Sinclair Lewis' attitude to the Jew and his problems? It is a matter of record that, generally speaking, Lewis personally took little part in American political and social life. What he had to contribute to the cause of progress and liberalism he contributed through his literary works. In fact, he seems to have recognized and confessed this detachment. Thus Anne Vickers "felt that she ought to be devoting herself to worrying about the dispossessed Jews in Germany and Poland, to show herself a right-thinking liberal by hourly agonizing." There is good reason to believe that Anne Vickers spoke for the author himself in this instance.

He did have a wholesome respect for at least the literary power of the Bible. His favorite heroine turns for inspiration to the Book of Psalms.

That Nazism and Fascism distressed him greatly is apparent from the fact that he wrote "It Can't Happen Here." The book presents a grim picture of a potentially ominous manifestation in American life. Lewis sounded a warning to his generation lest it yield to demagoguery and bigotry with the inevitably resultant demoralization of our American civilization.

It was the American Jew that caught and held Sinclair Lewis' continued interest. Scattered throughout his works are thumbnail sketches of his Jewish characters. "Babbitt" offers Sidney Finkelstein, a buyer of ladies' wear in a department store, popular in the Athletic Club, perhaps for his smart-alecky attitude towards his fellow-Jews. "If a fellow wants to be a Jew about it, he can get cheap junk of course." Babbitt entertained the

JEWISH CHARACTERS IN SINCLAIR LEWIS' NOVELS

Men's Club of the Presbyterian Church, "with Chinese, Irish and Jewish dialect stories."

Characteristically too, Lewis tells us that, "The Russian Jew quoted Kautsky, Gene Debs, and Abraham Lincoln." This particular grouping is by no means accidental. It was also consistent with the author's own sentiments. Even in "Arrowsmith" Lewis brings forward a second type of Jewish scholar-scientist, a suave, American-born "Episcopalian" who "arrives" socially and achieves professional success, a character to contrast strikingly with Max Gottlieb.

In "Ann Vickers" Lewis revealed practically all he managed to learn about Jewish life, and especially of Jewish life in New York. There is first a sort of general introduction to those phases of metropolitan existence where he discovered that Jews played an important role:

"Do you know New York much?"

And there the answer: "The kaffe-klotch and blintzes and gehackte leber—Zionism—the Plaiters Union. A Yiddish version of 'Ghosts!' Concerts at Carnegie Hall . . . the Metropolitan. . . ."

The sordid side of New York's Jewish life is represented by the Hebrew Protective Home for Delinquent Girls, which on closer acquaintance, proved to be a "speakeasy on 84th Street, and though there were plenty of delinquent girls around, they were being treated only with cocktails." Judge Henry Seifert was brought up on charges of political graft; but the heroine's Gentile lover, Barney Dow Dolphin, was convicted and jailed on similar charges.

Lewis' heroine had little regard for the Settlement House as an institution, and Jewish readers may resent the following passage: "In the Settlement House, the gaily mendacious and clutching Jew-boy with the big black eyes, who brought presents to the workers and who most loudly bawled the salute to the flag at Boy Scout rallies, was the one who got the extra golf pants and the left-over ice cream and later, the scholarships in dental school."

By LEON SPITZ

The successful Jewish trial lawyer; the Jewish mothers sitting outside on their door-steps; Tessie Katz, the factory girl; the Jewish banker are paraded one after another.

Actually the most important Jewish character is Lafayette Resnick, the card-holding Socialist, an idealist of a sort, a self-centered day-dreaming type who, when the World War broke out, felt that "we have a job to do" and enlisted as a Captain in the U. S. Army. We get a bit of his autobiography: "I met some prejudice in college, not much. I was just as much prejudiced against the Goy's *dumma* Anglo-Saxon lack of taste, so that was all fair. I've never had to fight."

The heroine induces a Christian merchant who had passed through the stages of being both pro-Jewish and anti-Semitic to endow a Jewish Boy Scout camp. Another Gentile muses, "I don't suppose the Jews like being called *kikes*. I ought to get the liberal point of view while I am still young and then hold on to it, or I might turn mean when I'm fat and middle-aged and president of the bank."

In "Dodsworth" we unexpectedly encounter in *Arnold Israel* a new and challenging American Jewish personality. The neglected Christian wife defended her Jewish admirer in rather surprising terms: "Arnold wouldn't marry me because I am not a Jew. He is just as proud of being a Jew as you are of being a Nordic. He ought to be. He's more or less related to the Mendelsohns and the Rothschilds and all kinds of really significant people. Oh, it must have been hell for so fine a spirit of the too clever and too handsome Jew—high-hatted by the stupidest, drabbest, meanest Yankees and Middlewesterners! . . . They looked down upon him, just the way a dray-horse might look down on a fine race horse."

We do get the feeling as we read "Kingsblood Royal" that to Lewis the

Negro problem in American life was far more explosive than anti-Semitism even at its ugliest. However, it is in this book that Lewis reveals a characteristic fact: It is the liberal Rabbi who comes forward to the support of the hero in his social predicament despite the repercussions which must realize are bound to militate against his own prestige in the community and against the economic interests of the merchants who are the members of his congregation.

And one is reminded that it was the Sinclair Lewis who made sympathetic allusions to the liberal Rabbi who exposed the phony Protestant clergyman in "Elmer Gantry."

Max Gottlieb in "Arrowsmith," was a German Jewish scientist, a professor in an American University, whom at least one of his students worshipped as "the greatest man I have ever seen," while not a few of his associates looked upon him as almost a crack-pot. Max Gottlieb stole the show from the official hero, Martin Arrowsmith, who is merely a disciple and a replica of his master. And Max Gottlieb emerges a genuinely modern and at the same time a prophetic personality.

One can imagine Princeton students speaking just as worshipfully of Albert Einstein. In fact it is quite apparent that Lewis' Gottlieb very definitely drew on Einstein for his existence. A fellow-professor is made to speak of Gottlieb's great book, "which has been read by seven-ninths of all the men in the world who could possibly understand it, the number of these being nine." This obviously is an allusion to Einstein's theory of Relativity, which has been so often talked about and written about in such terms.

Gottlieb reminisces with shy boastfulness: "I had to get out of Germany one time for refusing to sing *Die Wacht am Rhein*, and trying to kill a cavalry captain (for which I was sentenced to a week in jail). See I am boasting, but I was a lively *kerl* thirty years ago." Yes, he had been in his time a bit of a political revolutionist, and still had a nostalgia for *Die Goldene Zeit*, enormous beer seidels, Korps bruder (fraternities) and ferocious arguments. His memory fumbled for a pale-blue twilight in Munich, a bridge and a waiting girl, and the sounds of music.

A tall figure, ascetic, self-contained and apart, his swarthy cheeks were gaunt, his nose high-bridged and thin. When he walked, his shoulders stooped and his long hands clasped behind him. "He spoke with a hint of a German accent. His words were not so much mispronounced as colored with a warm unfamiliar tint."

•

At the university he was not really regarded as a colleague; he was too impersonal, a mystery. Glibly if not facetiously, the English Professor asserted that whenever a man showed genius it would be proved that he had Jewish blood. Another professor thought Gottlieb an old crank, a laboratory bug. "He hasn't got any imagination. He sticks here instead of going out into the world and enjoying the fight. He might have been a first-rate surgeon and make fifty thousand dollars a year. As it is, I don't suppose he gets a cent over four thousand."

This is how Gottlieb himself described his relationship with his students:

"There are two kinds of students that the gods give me. One kind they dump on me like a bushel of potatoes. I do not like potatoes, and the potatoes, they don't ever seem to have great appetite for me, but I take them and teach them to kill patients. The other kind they are very few. They seem for some reason that is not at all clear to me to wish a liddle bit to become scientists, to work with bugs and make mistakes. Those! ah those! I seize them, I denounce them, I teach them right away the ultimate lesson of science, which is to wait and doubt. Of the potatoes I demand nothing, of the foolish ones like you, who think I could teach them something, I demand everything."

And *everything* included the right to call his favorites *dumkopfe* and moon-calves when they occasionally disappointed him.

His protegee, Arrowsmith, revealed his master's soul when he warmly defended him against the charge of atheism: "You think Gottlieb is not religious? Why, his just being in a lab is a prayer!"

And what did his scholarly eminence yield Gottlieb? A dismissal.

Max Gottlieb, the chief glory of his medical school, was summarily dismissed

(Continued on page 22)

THE APOCRYPHA ADDITIONS TO THE BOOK OF ESTHER

THE Apocrypha to the Bible contains those writings that have some pretension to the character of sacred literature but have been excluded from the canon of the Bible. In a sense the Apocryphal books are of the nature of an unofficial, extra-canonical appendix to our official and accepted sacred books of the Bible. Despite their exclusion from the sacred canon, some of the Apocryphal books had a wide circulation among the Jewish people during the early centuries. The Talmud has many references to the Apocryphal book, "The Wisdom of Ben Sira," also known as Ecclesiasticus.

With the exception of I Esdras, which is earlier, and the later II Esdras, the Apocryphal books were written during the last two centuries before the Common Era. These books have been preserved in Greek and Latin translations after the Biblical canon was fixed in Jamnia, about 90 C.E., omitting the Apocrypha. The Hebrew and Aramaic originals have been lost to us. About sixty-five years ago. Dr. Solomon Schechter discovered in the Cairo Genizah some leaves from the Book of Ben Sira in its original Hebrew. In the main the Apocryphal books have come down to us through the Greek translation of the Bible known as the Septuagint.

In the Greek version the Book of Esther has 270 verses, while the Hebrew Canonical book has only 163. It is these additional 107 verses that are known as the Apocrypha to the Book of Esther. These Apocryphal verses are exceptionally beautiful and possess a profound religious sentiment. It is the opinion of Professor C. C. Torrey that a longer Aramaic original, substantially preserved in Greek, was shortened so that the book could be used in the secular celebrations of Purim.

We present this apocryphal addition to the Book of Esther in the hope that it will help to illuminate for the reader the deeply religious character of the festival. To make these additions clear, explanatory passages have been provided (printed in italics) which connect the chapters.

The Apocryphal book is published here in the new translation by the eminent American Biblical scholar, Edgar J. Goodspeed, and is contained in the Smith and Goodspeed Bible issued by the University of Chicago Press, to whom we are grateful for permission to reprint. This Bible is copyrighted by the University of Chicago.

BENJAMIN KREITMAN.

THE APOCRYPHA BOOK OF ESTHER

In a New Translation By

EDGAR J. GOODSPEED

IN THE second years of the reign of Artaxerxes the Great, on the first day of Nisan, Mordecai the son of Jair, the son of Shimei, the son of Kish, of the tribe of Benjamin, had a dream. He was a Jew, and lived in the city of Susa, an important man, in attendance at the royal court; he was one of the captives that Nebuchadnezzar, king of Babylon, had brought from Jerusalem, with Jeconiah, king of Judah. And this was his dream: behold, noise and tumult, thunders and earthquake, uproar on the earth. And here came two great dragons, both ready to wrestle, and they uttered a great roar. And at their roar every nation made ready for war, to fight against the nation of the upright. And behold, a day of darkness and gloom, affliction and anguish, distress and great tumult upon the earth. And the whole upright nation was troubled, fearing their own hurt, and they prepared to perish; and they cried out to God. And at their cry there arose as though from a tiny spring, a great river, with abundant water; light came, and the sun rose, and the humble were exalted and consumed the glorious.

When Mordecai, who had had this dream, and had seen what God had resolved to do, awoke, he kept it in his mind, and all day sought by all means to understand it.

Now Mordecai took his rest in the court with Gabatha and Tharra, the two royal eunuchs who kept watch in the court. He overheard their reflections, and inquired into their designs, and found out that they were preparing to lay hands on King Artaxerxes, and he informed the king about them. And the king examined the two eunuchs, and when they confessed, they were led off to execution. And the king wrote a memorandum about this matter, and Mordecai also wrote about it. And the king ordered Mordecai to be in attendance at the court, and he made him presents because of it. But Haman, the son of Ammedatha, a Bougaean, was in high honor with the king, and he set out to



Mordecai's Triumph From a Painting by Rembrandt

injure Mordecai and his people, because of the two royal eunuchs.

(The Canonical Book of Esther at this point tells of the removal of Vashti as queen of the kingdom and the crowning in her stead of Esther, the kinswoman of Mordecai. At the same time Haman, the Agagite, was promoted by the king to be above all the princes of the kingdom. Upon Mordecai's refusal to bow down before him, Haman sets out to destroy Mordecai and his people. A letter is written by Haman in the name of King Abasuerus to the governors of the provinces directing them to destroy the Jews on the thirteenth day of the twelfth month, which is the month of Adar.)

And this is the copy of the letter:

"The Great King, Artaxerxes, to the rulers of a hundred and twenty-seven provinces, from India to Ethiopia, and to the subordinate governors, writes thus: Having become ruler of many nations, and come to have dominion over the whole world, I desire, not because I am elated by the presumption of power, but behaving always with mildness and moderation, to insure that my subjects shall live in unbroken tranquillity, and in order to make my kingdom peaceable and open for travel in all its extent, to re-establish the peace which all men desire. When I asked my counselors how this end might be accomplished, Haman, who excels among us in soundness of judgment, and is distinguished for his unfailing loyalty and steadfast fidelity, and has attained the second rank in the kingdom, pointed out to us, that among all the nations of the world there is scattered an ill-disposed people, with laws contrary to those of every nation, which continually disregards the royal ordinances, so that the unifying of our realm, directed by us with the best

intentions, cannot be effected. Understanding therefore that this nation, and it alone, stands in constant opposition to all men, perversely following a strange manner of life and laws, and ill-disposed to our administration, doing all the harm it can, so that our rule may not be made secure, we have decreed that the persons designated in the letters sent to you by Haman, who is in charge of our administration, and is a second father to us, shall all, with their wives and children, be destroyed, root and branch, by the sword of their enemies, without pity or mercy, on the fourteenth day of the twelfth month, Adar, of this present year; so that they who all along have been disaffected, may in a single day go down through violence to Hades, and leave our government secure and undisturbed for the future."

(Mordecai makes known to Queen Esther the evil plot of Haman against their people and bids her to plead their cause before the king. Esther in turn bids Mordecai to assemble the Jews of Shushan to fast and pray for the success of her mission.)

And he besought the Lord, calling to mind all the doings of the Lord, and said,

"Lord, you King, who rule over all, for all is in your power, and there is no one who can oppose you when you choose to save Israel, for you made heaven and earth, and every wonderful thing under heaven, and you are Lord of all, and there is no one who can resist you, who are the Lord; you know all things; you know, Lord, that it was not in insolence or arrogance or vainglory that I did this, and refused to bow down to this proud Haman, for I would have been willing to kiss the soles of his feet, to save Israel. But I did it so as not to set the glory of man above the glory of God, and I will bow down to no one but you, my Lord, and I will not do it in pride. Now, Lord God and King, God of Abraham, spare your people, for they are looking at us to consume us, and they desire to destroy the inheritance that has been yours from the beginning. Do not be indifferent to your portion, which you ransomed for yourself from the land of Egypt. Hear my prayer, and have mercy on your heritage; turn our mourning into feasting, so that we may live, and sing praise to your name, Lord; do not destroy the mouth of those who praise you."

And all Israel cried out with all their might, for death was before their eyes.

Then Esther, the queen, overwhelmed with deadly anxiety, fled to the Lord; she took off her



*Esther Learns of the Disaster That Threatens Her People
From a Painting by Rembrandt*

splendid clothing and put on garments of distress and mourning, and instead of the rarest perfumes, she covered her head with ashes and dung, and she abased her body utterly, and every part that she delighted to adorn she covered with her tangled hair. And she prayed to the Lord and said,

"My Lord, our King, you stand alone; help me who am alone, and have no helper but you; for my danger is in my hand. Ever since I was born, I have heard in the tribe of my family that you, Lord, took Israel from among all the nations, and our forefathers from among all their ancestors for an everlasting possession, and that you did for them all that you promised. But now we have sinned before you, and you have handed us over to our enemies, because we glorified their gods; you are upright, Lord. And now they are not satisfied that we are in bitter captivity but they have made an agreement with their idols to abolish what your mouth has ordained, and destroy your possession, and stop the mouths of those who praise you and quench the glory of your house, and your altar, and open the mouths of the heathen to praise unreal gods, so that a mortal king may be magnified forever. Lord, do not give up your scepter to those who have no being, and do not let them mock at our fall, but turn their plan against themselves, and make an example of the man who has begun this against us. Remember, Lord; make yourself known in this time of our affliction and give me courage, king of the gods and holder of all dominion. Put eloquent speech in my mouth, before this lion, and change his heart to hate the man who is fighting against us, so that there may be an end of him, and of those who support him. But save us by your hand, and help me, who stand

alone, and have no one but you, Lord. You know everything, and you know that I hate the splendor of the wicked, and abhor the bed of the uncircumcised and of any alien. You know what I am forced to do—that I abhor the symbol of my proud position, which is placed upon my head on the days when I appear in public; I abhor it like a filthy rag, and never wear it in private. Your slave has not eaten at Haman's table, and I have not honored the king's feast, or drunk the wine of the libations. Your slave has had no joy from the day I was brought here until now, except in you, Lord God of Abraham. O God, whose might is over all, hear the voice of the despairing, and save us from the hands of evil-doers, and save me from what I fear."

And it came to pass on the third day, when she had ceased to pray, that she took off the clothes in which she had worshiped, and dressed herself in splendor. When she was magnificently clad, she invoked the aid of the all-seeing God and Savior, and took with her her two maids; on one she leaned languishingly, while the other followed her, carrying her train. She was radiant with her perfect beauty, and her face was happy as it was lovely, but her heart was in agony of fear. When she had gone through all the doors, she stood before the king. He was seated on his royal throne, clad in all his magnificence, and covered with gold and precious stones; he was an awe-inspiring sight. And he raised his face, burning with splendor, and looked at her with the fiercest anger; and the queen fell down and turned pale and fainted, and she collapsed upon the head of the maid who went before her.

Then God changed the king's spirit to mildness, and in great anxiety he sprang from his throne and caught her in his arms, until she came to herself, and he reassured her with soothing words, and said to her,

"What is it, Esther? I am your brother. Courage, you shall not die, for our command is only for the people; come near."

Then he lifted the gold scepter and laid it upon her neck, and he embraced her and said,

"Tell me!"

And she said to him,

"I saw you, my lord, like an angel of God, and my mind was dismayed with awe at your splendor; you are wonderful, my lord, and your face is full of graciousness."

But as she spoke, she fell fainting; and the king



*Esther Robed in Splendor to Meet the King
From a Painting by Jean Francois De Troy*

was troubled, and all his train tried to reassure her.

(Esther succeeds in her mission to the king and causes Haman to be hanged from the same gallows which he had built for Mordecai. The king, at Esther's request orders a letter reversing the one devised by Haman.)

Of this letter the following is a copy:

"The Great King, Artaxerxes, sends greeting to the rulers of countries in a hundred and twenty-seven provinces, from India to Ethiopia, and to those who are loyal to our rule. The more frequently they are honored by the excessive favor of their benefactors, the prouder many men become, and not only seek to injure our subjects, but, in their inability to bear prosperity, they undertake designs against their own benefactors, and not only uproot gratitude from among men, but intoxicated by the boasts of foolish men they suppose they will escape the evil-hating justice of the ever all-seeing God. And often many of those who occupy places of authority have by the persuasiveness of the friends who have been intrusted with the conduct of affairs, been made accomplices in the shedding of innocent blood, and been involved in irremediable disasters, when such men by the specious fallacies of their vicious natures beguile the sincere good will of their sovereigns. And what has been impiously accomplished by the baneful conduct of those who exercise authority unworthily, you can see not so much from the venerable histories which have come down to us, as from the scrutiny of matters close at hand. And in order to make our kingdom in the future tranquil and peaceful for all men, we will change our attitude, and always decide the matters that fall under our notice with more considerate attention. For Haman, the son of Hammedathi, a Macedonian, an alien indeed from the Persian blood,

and widely removed from our kindness, being entertained as a guest by us, enjoyed the humanity that we extend to every nation to such a degree that he was called our father, and was continually bowed down to by all, as a person second only to the royal throne. But he in his unbearable arrogance designed to deprive us of our kingdom, and to compass the death of our preserver and perpetual benefactor Mordecai, and of Esther, our blameless partner in the kingdom, together with their whole nation, demanding with intricate deceptions and intrigues that they be destroyed. For he thought by these means that he would find us deserted and would transfer the domination of the Persians to the Macedonians. But we find that the Jews, who were consigned to annihilation by this thrice sinful man, are no evil-doers but are governed by most just laws, and are sons of the Most High, Most Mighty Living God, who has directed the kingdom for us and for our forefathers with most excellent guidance. Therefore please pay no further attention to the letters sent you by Haman, the son of Hammedathi, because the very man who was active in this has been hung to the loyal Persians, but to those who plot against us it may serve as a reminder of destruction. But with all his house at the gates of Susa, for God, who governs all things, has speedily inflicted on him the punishment he deserved. Therefore put up the copy of this letter publicly everywhere, and let the Jews live under their own laws, and reinforce them, so that on the thirteenth day of the twelfth month, Adar, on that very day they may defend themselves against those who assail them at the time of their affliction. For God, who governs all things, has made this day a joy to them instead of proving the destruction of the chosen race. So you must observe it as a notable day among your commemorative festivals, and all good cheer, so that both now and hereafter it may mean preservation to us and

to the loyal Persians, but to those who plot against us it may serve as a reminder of destruction. But any city or country without exception, which shall fail to act in accordance with this, shall be utterly destroyed in wrath with fire and sword; it will be made not only impassable for men, but also hateful to wild animals and birds for all time.

(With the consent of the king the enemies of the Jews are vanquished and Mordecai ordains a festival of Purim to commemorate this miraculous salvation of his people.)

And Mordecai said,

"This came from God. For I remember the dream that I had about these things; for none of them has failed to be fulfilled. As for the tiny spring that became a river, when light came, and the sun shone and there was an abundance of water, the river is Esther, whom the king married and made queen. And I and Haman are the two dragons. And those who gathered to destroy the name of the Jews are the heathen. And my nation, which cried out to God and was saved, is Israel; for the Lord has saved his people, the Lord has delivered us from all these evils, and God has wrought great signs and wonders, such as never happened among the heathen. That is why he made two lots, one for the people of God and one for all the heathen, and these two lots came to the hour and time and day when God should judge among all the nations. And God remembered his people, and he acquitted his inheritance. So these days in the month of Adar, on the fourteenth and fifteenth of that month, will be observed by them with assembling together and joy and gladness before God from generation to generation, forever, among his people Israel."



In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemy his son, brought in (to Egypt) this proceeding letter of Purim, which they said was true, and had been translated by Lysimachus the son of Ptolemy, one of the residents of Jerusalem.

DEAR MR. WEBSTER

By BERTHA ZELDA BECK

SAM WELLERMAN made all the arrangements without telling his wife. "This year," he said to the boys in the Men's Club, "this year isn't going to be like last year and the year before. My wife won't be in the Purim Play. The Ladies Auxiliary will have to get along without her. This year I'm going to take her on a little trip for Purim. We'll go to the Virginia Beaches. Or Florida."

The boys at the Men's Club looked at Sam Wellerman and chuckled. "Listen," they said, "what makes you so sure?"

"Because of last year's performance. My wife forgot her lines. Now she knows she's not Helen Hayes."

"She's Sara Wellerman," the boys said, "we'll see. Tonight is the night the Ladies Auxiliary decides on who is going to be in the Purim Play. None of us want to go home, Sam."

"You'll see," Sam Wellerman said. He went home early.

Sara came in ten minutes after him. She was surprised to see him home already. "What are you doing here?"

"I came home to tell you that you ought to skip a few of those meetings. Look how upset you are. You won't be able to sleep all night."

"I'm not upset," Sara Wellerman said. "I'm used to the noise. There's nothing wrong with the Ladies Auxiliary—nothing that wasn't wrong with it last year and the year before. Everybody wants to talk at one time, that's all. So we had a discussion about the Purim Play."

"Why should you be upset this year?" Sam Wellerman said. "You did your share last year. Let somebody else work."

"Listen, Sam, do you know why I'm upset? We have to start rehearsals tomorrow and I didn't shop for this week yet."

"So you won't rehearse tomorrow. Maybe they'll get some one else for your part, Sara."

"We're going to rehearse three nights a week and every Sunday afternoon. After all, how many weeks is it to Purim?"

Sam Wellerman poured himself a cup of tea, good and strong. "Are you going to be Queen Esther? If you're not going to be Esther, then take my advice, don't be in the show. Not with your talent."

"Who wants to be Esther?"

"Then Vashti. A good fat part or nothing, Sara. Don't let them give you the bit parts. Not with your talent."

Sam Wellerman couldn't wait for his tea to cool. He burnt his tongue.

"I'm going to have five parts."

"No — tell me more. Five parts. How?"

"First guard, in the first scene, before the Palace. Second guard, in the second scene, and nobody will recognize me because this time I'm wearing a red wig. The photographer of the Shushan Daily Times."

Sam Wellerman drank his tea. His tongue was burned anyhow. "How will you change costumes — and the wig? Don't do it if you won't have a wardrobe assistant, Sara. Don't let them give you so much work."

"I'm going to wear all the costumes!"

"One on top of the other?"

"Can't I look a little fat if I'm the first guard?"

"The last costume on the—bottom? What is it?"

A thoughtful frown broke the smoothness of Sara Wellerman's pretty forehead. "Page boy. What will I wear as a page boy?"

"Page boy! you shouldn't subject yourself to such a low character with your talent! Purim is in three weeks. They can get somebody else, Sara!"

"I was just thinking about you, Sam. It will do you good to eat out on the nights I have rehearsal. You are gaining too much weight on my cooking."

Sam Wellerman put too much sugar into his tea. He'd forgotten the sugar. And the lemon. No, he didn't need the lemon. He felt sour enough.

"I can't wait," Sara Wellerman said, "I'll have to learn the songs too. Gussie has a good loud voice when she speaks, but when she sings—! How is it that a woman loses her voice when she sings?"

"Maybe Gussie doesn't take the right vitamins. Give her some of yours." Sam poured himself another cup of tea, stronger this time. "Why bother with

Gussie? The play won't be any good if you haven't a good singing King."

She's supposed to sing like Ethel Merman. Who can sing like Ethel Merman in Brooklyn? Sam, you'll have to learn the songs so that I can learn to harmonize them. I'm going to harmonize with Gussie."

"What songs?"

"I smell blossoms but the trees are bare"—"You don't need analyzing—."

"How do you know?" Same Wellerman said, miserable.

"How do I know?—But it's the song, Sam! What are you talking about?"

"If I were you, Sara, I wouldn't bother with the play this year. It isn't big enough for you—all these little parts, Sara. Listen to me. For once."

She smiled at him, her eyes happy with visions of herself as first guard, second guard, harmonizing, page boy, taking pictures for the Shushan Times—. Sam Wellerman could see into the future too. Three weeks of eating out. Three weeks of bicarbonate of soda. Three weeks of bachelorhood when he was used to being a married man, happily married, with a pretty wife. Three weeks of harmonizing—I smell blossoms, purim time. Three weeks to Purim. He hummed a sad song from the bottom of his heart.

"You're off-key, Sam" Sara Wellerman said, "you'd better practice with the piano, one note at a time."

So. Already he was singing off-key. He said, "You're the one with the talent, Sara. Not me." He nodded. "You have talent, and that's why you must be in the show?"

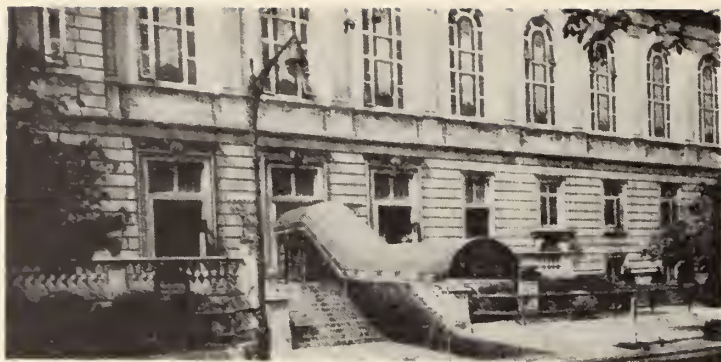
She shrugged. "What's talent?"

"What's talent?" he said, biting his lips. "Who knows? I'll write a letter to Mr. Noah Webster and ask him."

Sara Wellerman looked at him steadily. "I don't understand you, tonight, Sam. You never liked to write letters."

"I must be tired. I don't know what I'm doing." He poured the rest of his

(Continued on page 22)



NEWS OF THE CENTER

Guest Speaker at Late Friday Night Services

The guest speaker at the Late Friday Night Lecture Services, this Friday evening, February 24th, will be Mr. Jack Schechter, a student in the Rabbinical Department of the Jewish Theological Seminary of America. Mr. Schechter will preach on the subject "The Meaning of Prayer." Our guest graduated with honors a few years ago from the Yeshiva University and is now completing his training for the rabbinate at the Seminary.

Cantor Sauler will lead in the congregational singing.

We hope that many members and friends will attend these services to listen to this important message.

Reading of Megillah

This Saturday evening, February 25th, Purim Eve, we shall hold special Services in the Main Synagogue at 6:00 o'clock. Rev. Meyer Rogoff will read the Megillah.

Sunday morning, February 26th, services will be held at 8:00 o'clock at which time the Megillah will also be read.

Sisterhood to Conduct Late Services Next Friday

The Late Friday Night Lecture Services on March 2nd will be conducted by our Sisterhood. They will present a Symposium "Creating a Climate for Jewish Living." The panelists will be the Mesdames Lawrence Meyer, Abraham Meltzer, Herman Soloway; Mrs. Benjamin Markowe will act as Moderator. Responsive reading will be led by the Mesdames Harold Brown, Leo Kaufmann, Joseph Levy, Jr., Bernard Mattikow.

Second Bat Mitzvah at Center

The second Bat Mitzvah ceremony will be held at the Late Friday Night Services on Friday, February 24th. The Bat

Mitzvah will be Leila Kern, daughter of Mr. and Mrs. Michael Kern. Miss Kern is a student at present in the Post-Graduate class of the Center Hebrew School.

The Bat Mitzvah ceremony which was inaugurated at the Center in November has brought forth favorable comment from many of our worshippers. This new ceremony has called attention to the increasing important role of the Jewish woman in our faith and community endeavors. This ceremony has already stimulated the interest on the part of the girls to continue their Hebrew and religious studies.

The membership of the congregation is cordially invited to attend these Bat Mitzvah services.

Golden Age Group

The Center is now formulating plans for an extensive "Golden Age" program. Many people have already evidenced a great interest in this program. The committee that will be in charge of this new activity consists of Joseph J. Krinsky, Chairman; Harold Brown, Mrs. Fannie Engel, Dr. Reuben Finkelstein, Mrs. James J. Jackman, Mrs. Morton Klinghoffer, Mrs. Margaret Levy, Mrs. Lawrence Meyer. Mr. Moses Wachs, Director of Activities, Day Center, Coney Island, will serve as the consultant of the committee.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books from the following:

Hon. and Mrs. Jeremiah B. Bloom in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Kotimsky in honor of the birth of their granddaughter.

Seminary Campaign

The opening of the joint Seminary and United Synagogue campaign of the

Brooklyn Jewish Center which includes this year a drive for the completion of the Rabbi I. H. Levinthal Fellowship in Homiletics, was held in the form of a "Brunch" at the Center on Sunday morning, January 29th. The Guest Speaker was Dr. Max Arzt, Vice-Chancellor of the Seminary. Dr. Arzt described the far-flung work of the Seminary and the United Synagogue and paid tribute to Dr. Levinthal for his many contributions towards the development of Conservative Judaism. The Brunch session was presided over by the Chairman of this year's campaign, Judge A. David Benjamin. The Campaign Committee under its chairman and its co-chairmen, Messrs. Schaeffer and Markowe, is continuing its efforts to bring this year's campaign to a successful completion.

Sabbath Services

Kindling of candles 5:19 p.m.

Friday evening services at 5:25 p.m.

Sabbath services commence at 8:30 a.m.

Sidra or portion of the Torah—"Teza-veh"—Exodus 27.20-30.10—Deut. 25.17-19 Haphtorah Reading: Prophets — I Samuel 15.2-34.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Class in Talmud under the leadership of Rabbi Jacob S. Donor will be held at 4:00 p.m.

The lecture in Yiddish by Rev. Bernard Oklan will be held at 5:00 p.m.

Minha services at 5:25 p.m.

Daily Services

Morning services at 7 and 8 o'clock. Minha services at 5:25 p.m. followed by Maariv.

THE YOUNGER MEMBERSHIP

AT A recent meeting of the Executive Board the members and officers present, by a unanimous vote, designated Arnold Magaliff and Al Glickman as Honorary members of the Board. The elevation of these two men created two vacancies on the Executive Board which were filled by Pearl Blechner and Natalie Katzman. Arnold and Al have both been Young Folk Leaguers for several years; Pearl and Natalie are relatively new to our organization. It is sufficient to say that length of membership alone was not the basis for the honors bestowed. The important thing was, that each of these young men and women displayed an eagerness and ability to perform the tasks necessary for the successful operation of Y.F.L., and each of them, by words and deeds have repeatedly said, "If there is a job to be done, I shall do it."

From time to time I have been approached by members who wish to comment on our activities. Many of these suggestions have been acted upon by the Executive Board and have resulted in the improvement of the Young Folks League. I cannot stress strongly enough the fact that the Y.F.L. is our organization and we can do with it as we see fit. If you have a suggestion which may improve

our group, then make it your business to voice your opinions. New thoughts serve as the basis upon which future activities can be built.

Calendar of Events

Feb. 24, Mar. 2, 9, 23, 30—Weekly Oneg Shabbat.

Feb. 25, Mar. 3, 10, 24, 31—Join us each week at the Sabbath services in Y.F.L. row.

Feb. 26, Mar. 4, 11, 18, 25—Come and "bowl" with us weekly at the Kings Recreation Center, New York and Clarkson Avenues.

Feb. 29—Regular meeting—Forum—Maurice Samuel, speaker.

Mar. 6 and 20—Bridge and Scrabble.

Mar. 7—Regular Meeting—Lecture Series—Dr. Bernard Heller, Speaker.

Mar. 8, 22, 29—Music Workshop.

Mar. 14—Regular Meeting—Talent Night.

Mar. 15-18—Y.P.L. Convention at "The Breakers," Atlantic City.

Mar. 21—Regular Meeting—Convention Report.

Mar. 28—Regular Meeting—Passover Program.

IRA M. GROSS, *President*.

Men and Boys Gym News

AFTER two months of practice the various handball and ping-pong players are proving their mettle and skill by participating in the annual elimination tournaments. Many interesting and exciting games are in store for the players and spectators. To date the first round in handball has been completed and a few upsets have already occurred. No team is so outstanding that it cannot be defeated by a determined team.

Not to be outdone by their elders the young boys are having tournaments too. Jammy Moskowitz, Athletic Director, has gotten together a great number of contestants in various age groups to participate in foul shooting, handball and ping-pong activities. The boys are excited and expect to give a good account of themselves. Naturally, prizes will be awarded in all tournaments.

Basketball Teams

The Junior and Senior teams are pro-

gressing rapidly in the intricacies of basketball. The numerous skills and movements are being mastered by the boys and show up nicely in their team play against various outside teams.

To date the Senior boys have compiled an excellent record winning 7 out of 9 games. The following boys have helped to produce these wonderful results: Artie Kaplan, Bob Heller, Mike Ginsberg, Ed Jeffers, Marty Schwam, Joel Nisselson, Jonathan Hirsch and Elihu Leifer. In a year or two, most of these boys will be playing for our local High Schools.

The Junior boys, 11- to 13-year age group, are really split up into two groups. The beginners and the boys with a little basketball experience, the latter group are developing, winning 3 out of 7 games. As the season progresses they are becoming more proficient. These boys are Gary Wohl, Mike Blick, Elliot Hyman, John Moskowitz, Richard Zeitz, Stan Wolfe, Jerry Gold, Alan Fishbein, Bruce

Baron, Robert Crawford. The younger boys who are really beginners are Richard Moskowitz, Ernie Horowitz, Allen Rosenblum, Robert Meltzer, Simon Milberg, Arthur Lesser, Ed Surlowitz and Joseph Weber.

Additions to the Library

The following books have been added to our library for circulation:

Asch—The Prophet

Wouk—Marjorie Morningstar

Samuel—Certain People of the Book

Katzetnick—The House of Dolls

Heschel—God in Search of Man, a Philosophy of Judaism

Irwin—The Old Testament; Keystone of Human Culture

Goitien—Jews and Arabs

Wright and Filson—The Westminster Biblical Atlas

Frank—Sound the Great Trumpet

Friedman-Gordis—Jewish Life in America

Gordis—Judaism for the Modern Age

Pool—An Old Faith in a New Land

Holischer—The Synagogue and Its People

Cohen—Commentary on the American Scene

Skoss—Saadia Gaon; the Earliest Hebrew Grammarian

Robinson—Sifratenu Ha'Yafah

Auerbach—Ba'alei Ha'Tosaphot

Zinberg—Toldot Sifrut Yisrael

Ben Tzvi—Eretz Yisroel V'yoshveha

Ben Matityahu—Kadmoniot Ha'Yihudim

Wolfsberg—Iyunim B'Yahadut

Lieberman—Tosephta Kipsluta

Asaph—T'kufat Ha'Gaonim V'Sifroteho

Dinur—B'Mifneh Ha'Dorot

Maimon—50 Shanot L'Tnuot Ha'P'ulot

Kross—Korot Batei T'filot B'Yisrael

Atlas—Geographi Histori shel Eretz Yisroel

Dr. Levinthal has donated a number of books from his own library and has asked that we set aside all these books in a group by itself, which we are doing. This collection will contain a considerable number of homiletic books to be used by those who desire books in this particular field.

THE HEBREW SCHOOL

THE Hebrew School was very happy to welcome back its principal, Rabbi Mordecai H. Lewittes after a six months' leave of absence.

The Parent-Teachers Association of our Hebrew School held its annual "Meet the Faculty" gathering on Wednesday evening, February 1st. The teachers of all departments were present to discuss the children's progress in the first half of the school year. The highlight of a very rich program was the talk, "Cooperation Between Home and School in Your Child's Hebrew Education," by the Hon. Mrs. Cecile Ruth Sands, a member of the Board of Education of the City of New York. The program included greetings by Mrs. Sadie Soloway, president of PTA, and school progress reports by Rabbi Mordecai H. Lewittes and Mr. Aaron Krumbein. Another outstanding feature of the meeting was the musical selections offered by Miss Ann Joy Levitt, accompanied by Miss Loraine Bush, in honor of Jewish Music Month.

A special Tu B'Shvat assembly was held in the auditorium on Sunday, February 5th. The Hebrew School took this occasion to present Rabbi and Mrs. Lewittes with the certificate representing the planting of a grove of 1,000 trees in their honor. Mrs. Zusman's 2A-1 class received the honor banner for bringing

in the most money for the Jewish National Fund.

The Hebrew School is very proud of four members of its faculty for their roles in recent pedagogic conferences. Mr. Leo Shpall read a paper on "The Letters of Vladimir Korolenko About Woodbine (1893)" at the American Jewish Historical Society on February 12th. Mr. Hyman Campeas gave a demonstration lesson in audio visual aids in the teaching of Humash before the Association of Hebrew Day Schools principals on Sunday, December 18th. Mrs. Evelyn Zusman was guest panelist on the teaching of prayer to young children at the United Synagogue Pedagogic Conference in Philadelphia on Sunday, January 29th. Mr. Aaron Krumbein was guest lecturer on the methods of teaching "The State of Israel Through the Medium of Hebrew" at the Yeshiva University Israeli Institute on Sunday, January 8th.

The annual Purim Masquerade and entertainment will take place on Sunday, February 26th. There will be two performances; one at 10:15 A.M. and one at 11:45 A.M. Children will meet in their regular classrooms. Class 5A will present a playlet under the direction of Mr. H. Campeas. *Hamentashen* will be distributed to all the students. Guests are cordially invited to attend the second performance at 11:45 A.M.

YOUNG MARRIED GROUP

AT THE last Executive Committee meeting of the Young Married Group, programs were planned for the second half of the season. As many of you have enjoyed the February programs of "What We Expect in a Jewish Home" and the "Dance Group," when we received such excellent instruction in the cha-cha, mambo and tango, we are sure that all our meetings will be as pleasant.

Our future programs will include two films, one dealing with the situation in the Middle East. We expect to have a speaker from the State Department and you will be the questioning press. The other is the "Better Understanding of

Children." We are also planning meetings which will deal with the following topics:

"Jewish Humor"; "Comparison of Conservative Judaism: Its Form and Existence"; A film and discussion from a noted Stock Brokerage House on the "Manner of Investment in Today's Stock Market"; a cabaret and game night with all proceeds to charity and prizes for you; a discussion on a debatable book, which will be chosen in the very near future.

We hope to see you at our meetings so that we may enjoy each other's company. RESERVE THE DATE—APRIL 21 FOR OUR ANNUAL COTILLION.

WILLIAM BRIEF, *President*.

YOUTH ACTIVITIES

THE Purim festival will be observed this year with greater spirit and excitement than ever before. This Saturday night, the members will listen to excerpts from the Megillah reading and relearn the background of the observance. Following this, the younger members will stage a Purim party for which they have long been making preparations. The older clubs will have a semi-formal dance in the main ballroom.

Next Saturday night, March 3rd, the annual Purim Carnival will take place in the gym. Every club, for young and old, will have one or more booths to prepare and manage. Persian "currency" will be the only legal tender. A costume parade and contest will follow, and there will be social dancing for the rest of the evening.

With so little time remaining before Passover, our youngsters will hardly be able to catch their breath next month. They know that if they are to enjoy this holiday properly they must plan and prepare adequately. Model seders will be the rule in some groups; others will prefer third seders. Whatever the case may be, all youngsters will know and live the Festival properly.

At the end of the month, a holiday-spring dance will be held, and in April we hope to introduce a new type of event: "A Night of Stars."

THE DEPARTMENT OF YOUTH ACTIVITIES

cordially invites all to these
festive events

PURIM PROGRAM AND
SEMI-FORMAL DANCE
(For teen-agers)

Saturday, February 25
8:00 P.M.

PURIM CARNIVAL AND
MASQUERADE
(For children of ages 9 to 18)

Saturday, March 3
8:30 P.M.

in the gymnasium

Contribution—50¢ to club mem-
bers; 75¢ to non-members.

Proceeds to Charity

PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

Purim, which is being celebrated this year on February 26th (corresponding to the 14th day of Adar), is the Jewish women's special holiday, and they should make the most of it. Queen Esther, the heroine of the "Scroll of Esther," to whose courage and initiative was due the escape of the Jews from Haman's trap, makes Jewish women justly proud of the contribution of their sex to their people's glorious history.

It is part of the role of the Jewish mother to make this holiday a memorable, enjoyable and religiously inspiring occasion. 'Shalach Monos,' the exchange of gifts, adds to the festivity and merrymaking on Purim. Remembering the poor and oppressed with food and gifts is part of this custom, and helps bring happiness and joy to the donor and comfort to those in need.

The story of Purim has always served to remind the Jewish nation that no matter how deplorable their plight may seem, no matter how many "Hamans" arise in each generation and seek to blot out Israel from the world, the Lord will always remember His Chosen People, providing they do not lose faith.

MOLLY MARKOWE, President.

General Meeting

Our meeting on January 23rd opened with a prayer delivered by Mrs. Clara Meltzer, embodying the love of Torah, the theme of the program. Our president, Mrs. Molly Markowe, explained that the special refreshments served preceding the meeting were in keeping with the holiday of *Tu B'Shvat*, and denoted that the State of Israel, formerly barren and unfertile, was now producing the fruits planted by its pioneers.

Several reports followed relating to Sisterhood projects: Mrs. Sarah Kushner, Federation Chairman, informed us that our Campaign for Federation this year was eminently successful; Mrs. Syd Seckler, Serve-a-Camp chairman, announced that our donations to this committee are

being used for Passover packages for our men in the armed services throughout the world; Mrs. Rhea Zimmerman and Mrs. Molly Meyer explained the urgency of contributing to the UJA Campaign and Mrs. Edna Krinsky, Torah Fund Chairman, appealed to all of us to attend the Torah Fund Luncheon on March 14th.

"She openeth her mouth with wisdom, and the law of loving-kindness is on her tongue." Thus can we best describe our guest speaker, Mrs. Albert Fried, President of the Brooklyn Branch of Women's League. In keeping with the theme of the afternoon, Mrs. Fried imbued us all with a renewed spirit of Torah by saying, "Torah is a link in the continuity of Jewish life and culture. We must sustain it by our support of the Jewish Theological Seminary, for it is this institution which provides the teachers and preachers that help to guide us spiritually and to give us that feeling of security we need so desperately in these times. Understanding of Torah, imparted to us by great spiritual leaders, can help us enjoy a richer, fuller life." After thanking Mrs. Fried for her splendid message, the chairman of the program, Mrs. Sarah Kushner, then announced another treat in store for us. The Seminary film, "Between Two Eternities," depicting the life of Dr. Solomon Schechter, one of the first presidents of the Seminary, was shown, and we were again made aware of the fact that Torah reaffirms our way of life, and that by supporting it we gear ourselves for purposeful living.

Kiddush

For those wishing to celebrate a *simcha* in an appropriate and traditional manner, may we suggest the sponsoring of a Kiddush to the Junior Congregation following their Sabbath Service. To reserve a date please call Mrs. Sadie Kaufmann, chairman, at PR 4-6829.

This Sabbath morning, Feb. 25th, the Kiddush will be given by Mr. and Mrs. Louis J. Gribetz in honor of the birth of their granddaughter.

Gift Shop

We happily announce that this new enterprise is proving to be most successful. There are so many beautiful and useful articles on display in the Gift Shop, located in the lobby of our Center! These are most appropriate for Purim and Passover gift-giving and are all moderately priced. Mrs. Lilian Lowenfeld, chairman, will gladly aid you in making selections and in taking your orders.

Cheer Fund

The following contributors have enhanced our Cheer Fund this month:

Mrs. L. Lowenfeld in gratitude for telegram sent by Sisterhood, honoring her son Leroy at a Seminary breakfast;

Mr. and Mrs. Lawrence Meyer, in memory of their uncle, Morris Neinken;

Mr. and Mrs. Max Lovett, in memory of their son-in-law, Dr. Sigmund Kramer;

Mrs. Gertrude Levitt, in memory of Dr. Spatt's brother;

Mrs. Louis Zankel, in honor of son's marriage;

Mrs. Philip Amster and Mrs. Abr. Meltzer, in gratitude for winning 1st and 2nd prizes at the raffle held at the last Sisterhood meeting.

A generous donation has been made to the Torah Fund of the Jewish Theological Seminary, in tribute to Mrs. Harry Halperin, of blessed memory, late wife of Rabbi Harry Halperin, of the East Midwood Jewish Center.

United Jewish Appeal

Our U.J.A. Cabinet, consisting of Mrs. Molly Meyer, Special Gifts Chairman, Mrs. Rhea Zimmerman, chairman, and Mrs. Peggy Sonnenberg, co-chairman, announce that the campaign is now in full swing and they are counting on your complete cooperation. Israel is in dire need of funds for its very survival, and our chairmen are appealing to us to give—and give generously to this all-important cause.

THE NEED IS URGENT AND EMERGENT! SEND YOUR DONATION TODAY! Mail it to the Center, in care of the chairmen named above.

New York Board of Rabbis

Answering an urgent appeal made by Rabbi Levinthal, Sisterhood voted, at its last Executive Board meeting, to send a generous donation to the N. Y. Board

of Rabbis for the purpose of holding *sedorim* for mentally retarded children.

Women's League and Seminary News

The Biennial Convention of National Women's League will take place November 11-14, 1956, at the Hotel Concord, Kiamasha, N. Y. We urge you to take advantage of this opportunity to be part of this exciting and inspiring gathering. Remember the date and plan to attend.

We are proud to announce that Sisterhood has made the following donations: \$100 to the Jewish Theological Seminary towards the establishment of the Israel H. Levinthal Chair in Homiletics, and \$100 to Camp Ramah for a partial scholarship. This is the Hebrew-speaking camp conducted under the auspices of the Seminary and the United Synagogue.

Annual Red Cross Drive

Mrs. Lawrence Meyer, Chairman of Red Cross for the Center, reminds us that the annual campaign begins March 1st. Because of the floods which occurred during the past year, both in the eastern and western areas of our country, reserve funds have been exhausted. We are appealing to all Sisterhood members to make a 25% increase, at least, over last year's contribution. Send all donations to the Center, in care of Mrs. Meyer.

Purim Salute to Israel

This event will take place on Wednesday, Feb. 29th, 8 P. M., at the Eastern Parkway Arena. Prime Minister Ben-Gurion has expressed his faith that American Jewry will "stand by us heart and soul until our historic task is done." There is no more appropriate time than Purim to give the people of Israel a resounding answer—an answer that will speed Israel on the road to economic independence. *Buy a bond today*—it will enable you to attend the stirring celebration on Feb. 29th with Mrs. Eleanor Roosevelt, Jan Peerce, Gertrude Berg, and several other celebrities. Call Mrs. Anne Weissberg, chairman, at ST 3-0639, for your Israel Bonds.

Torah Fund Luncheon

Our Annual Torah Fund Luncheon will take place this year on Wednesday, March 14th, at 12:30. Our chairmen promise that this year's luncheon will be more glamorous than ever before. Mrs. Sarah Kushner, "Chai Club" chairman, reminds us that donors of \$18 and over

automatically become members of the Club and can invite a guest (unaffiliated with the Center) to our Torah Fund Luncheon. Mrs. Edna Krinsky, and her co-chairmen, Mrs. Esther Feit and Mrs. Luba Aminoff, are now taking reservations to the luncheon; subscription, \$6.11. We know you will want to join us at this gala event. Won't you send your check to the Center today? For further details of the program, see the announcement on the "Bulletin Board" page.

Calendar of Events

Friday, March 2: Sisterhood Synagogue Service (see "Bulletin Board" page).

The Junior League

THE Junior League installed its newly-elected officers at its first meeting this month. Irwin Lewis, former president of the group and now second vice-president of the New York Region of the Young People's League, was the installing officer. Following the ceremony, the group listened to recorded excerpts from "The World of Sholem Aleichem."

At its following meeting on February 9th the Junior League listened to a talk by its leader, Mr. Hyman Brickman, on "World Jewish Migration." On February 16th, the group met jointly with the Y.P.L. group of Congregation B'nai Jeshurun. The feature of the evening

The Encyclopedia of Biblical Interpretation

THE English edition of the "Torah Shelemah," by Rabbi M. M. Kasher, edited by Rabbi Dr. Harry Freedman, faculty member of the Adult Education Institute and lecturer in Bible at the Yeshivah University, was published recently.

This is the most comprehensive compilation of Talmudic and Post-Talmudic interpretations of the Bible, chapter by chapter and verse by verse, that has ever been published. In addition it includes a selection of Commentaries from the earliest times down to the present day.

The First Volume, which was dedicated to the then President Harry Truman in gratitude for his prompt recognition of the State of Israel, received very favorable comment by Rabbi Dr. I. H. Levinthal in the *Review*. The second volume is now ready. It is dedicated to President Eisenhower in recognition of his outstanding services to the cause of peace and hu-

Tuesday, March 6: Executive Board Meeting, 10:30 A.M., followed by General Sisterhood Meeting, 12:45 P.M.
Wednesday, March 14: Annual Torah Fund Luncheon.

Wednesday, April 16: "Chai" Luncheon, given by Brooklyn Branch, Women's League.

Our March Meeting will be in the form of a Model Seder, conducted by the Officers of the Sisterhood, with Cantor William Sauler the soloist. Traditional refreshments will be served. We are looking forward to greeting you personally on Tuesday, March 6th.

was a talk by Dr. Israel Goldstein.

With the festival of Purim at hand, the meeting this week will take the form of a hilarious Purim Carnival. Indications are that a good time will be had by all.

For the coming month, the Junior League is planning a session devoted to educational and vocational guidance. A professional staff member of the Federation Employment Service will preside, and a film will be shown. The meeting after that will feature a square dance program and social, with a professional caller. Then will come two sessions devoted to the Festival of Passover: a Pesach program and a Third Seder.

manity. Both volumes are now obtainable. For copies or information consult the Sisterhood Gift Shop at the Center.

Enroll Your Friends in

THE BROOKLYN JEWISH CENTER

They will be honored to belong to one of the finest communal institutions in the country.

Membership includes participation in cultural, religious, social and recreational activities.

A fully-equipped gymnasium, a large swimming pool and massage services are at the disposal of members and their families.

Membership Rates

\$65 per year for married members
\$45 per year for single members
\$30 per year for single girls

COMMUNISTS IN THE KNESSETH

(Continued from page 5)

is no pity in a communist. He is no longer the distinguished member that he was in Mapam. Here he does not play first fiddle. Even that poor little paper, *Kol Ha'am*, rarely prints Sneh's articles on the first page. That space is reserved for Mikunis or Wilner. Sneh must take second place even though he by far surpasses his new friends in writing ability. However, his journalistic talents have deteriorated in the Communist Party. His pen has also become boring, since his articles must now be edited by "political inspectors," and pass through a process of dehydration. In the Knesset his voice is now heard infrequently. When "secretary" Mikunis left the country—to pay his respects to Moscow—it was Wilner who replaced him as spokesman of the fraction. Only rarely does Sneh have permission to speak for his party, and even then when he does he is obliged to read his address. This erstwhile brilliant orator, whose improvised speeches held thousands spellbound and who fascinated the best sons of the nation during the debates at the Zionist Congresses, without resorting to written memoranda, is now compelled to write down in advance all that he wishes to say in the Knesset and show it first to those appointed to watch over him. Both he himself and they fear that he might slip up as already happened during a speech on the "Defense Fund." He then called upon the workers to contribute toward defense-arms for Israel, stating clearly that communist workers do not keep themselves apart from the others. But the following day, when instructions were received from the bearers of the "torch of the East" that only the Egyptian deserved to arm themselves, and that Israeli's were obliged to submit to slaughter, Moshe Sneh was compelled to disgrace himself in public, to stand up on the Knesset platform, deny the words he had spoken previously and lie openly that he had never said them. For this was the order that he had received: to whip himself like one of the famous heroes of Gogol.

Woe to us that we have witnessed him in his disgrace! Woe to him that he has sunk so low!

Ever since Sneh "found himself" in the communist world, he has lost the spark of spontaneity, born of free expres-

sion, and both his speeches and his articles have become dull and colorless. He is trying hard to imitate the communist style so that those who watch over him will find no faults.

As the result of generally improved personal relationships in the Knesset, no

specific social ostracism is practised against members of the communist faction. Sneh and the other members have many memories in common. Many members remember him, then from his university days in Warsaw when he was most active in the Zionist cause. Others recall him from the period of his Haganah activities, or from their com-

A NEW BOOK ON THE TALMUD

Reviewed by BENJAMIN KREITMAN

The following is a review of "Understanding the Talmud," by Ernest R. Trattner and published by Thomas Nelson and Sons. The review is also being published in "Adult Jewish Education Quarterly," of the United Synagogue of America.

THE Talmud, that vast compendium of law, ritual, theology and folklore, ranking second only to the Bible in our Sacred Library, has been the Jew's main link with the past and his authoritative guide for the present. The curriculum of an Adult Institute for Jewish Studies cannot therefore be complete without an intensive course in this subject.

And yet there rarely appears in the announcements of such institutes a systematic course on the text of the Talmud; we do find occasionally a few stray lectures on the lives of the Sages or on the history of the Talmudic period. The reason for this glaring incompleteness in our curricula is the appalling scarcity of good popular textbooks and anthologies to use in teaching this difficult subject. A comparatively recent glossator of the Talmud referred to it graphically as a vast sea. Without an adequate textbook and educational materials the waves of this sea may overwhelm both the instructor and the student.

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We therefore welcome every effort that is made toward popularizing this subject and advancing the layman's interest in it. Dr. Ernest Trattner, a rabbi in Los Angeles, is to be complimented for presenting us with a concise and readable book on the understanding of the Talmud, as are Thomas Nelson and Sons, the renowned publishers of the Revised Version of the Bible, for bringing such an important but neglected subject to the

attention of the general reader.

From the standpoint of its usefulness for adult Jewish education courses, the book suffers from two major faults. The author apparently had in mind an audience of Christian laymen with biased notions about the Talmud, which leads him in his apologetic ardor to make facile generalizations and distorted comparisons. The entire meaning of the Talmud for the Jew is thrown out of focus in the similarities which the author feels impelled to draw. In his introduction, "Beginnings of the Talmud," Dr. Trattner writes: "Christian leaders satisfied this yearning (for possessing an authoritative literature in addition to the Old Testament) among their people with the New Testament at the same time that Jewish leaders were satisfying a similar yearning among their people with Jewish literature called the Mishnah." Lest the point be missed, the author strikes home: "In other words, the Mishnah, not the gospels, became the New Testament of the Jewish people." Even rudimentary acquaintance with the history of the Second Commonwealth would show the lopsidedness of this equation. The same apologetic concern leads Dr. Trattner to set aside the cogent reasons adduced by scholars for the writing of the Mishnah and to assert that "one of the major reasons why the Mishnah was reduced to written form was the desire to offset the powerful propaganda of Christianity, which was luring thousands of Jews to the new faith."

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Then too, for the layman, and even the scholar, the most difficult aspect of the Talmud is its distinctive and peculiar line of reasoning and argumentation. Without adequate introduction and preparation the average student may be

(Continued on page 23)

COMMUNISTS IN THE KNESSETH

(Continued from page 21)

mon associations in the Jewish Agency and the Zionist Actions Committee. They all feel deeply grieved that such a tower of strength should have entered the garden of Stalin and was lost there so tragically. Yet, old friendship tends to modify somewhat the sting of bitterness toward him, and often Sneh can be seen in the Knesset restaurant in a friendly chat.

Incidents that break out around Sneh in the Knesset prove how much anger has accumulated within this man, anger that overflows occasionally like hot lava. Then he loses all sense of propriety. He becomes rude, cursing members of

other parties (I hardly believe these words are recorded in the official reports). Much of his foul invective is directed against the Prime Minister, David Ben-Gurion, and even Shprinzak, the moderate and tolerant chairman of the Knesset who has risen above the narrow-minded party envy, has not been spared the sting of Sneh's tongue.

No wonder that the man is bitter. He has burned all the bridges behind him and takes the path of no return. And now occasionally he must realize that he has not added any strength to the Communist Party, branded as it is with the infamy of national betrayal by the whole nation in Zion, and that he and his new friends must remain in "unsplendid isolation."

(Continued from page 10)

SINCLAIR LEWIS

from his post for alleged disloyalty, incompetence, and unethical conduct, but actually because of his utter dedication to the religion that he and a few associates called science.

Prof. Gottlieb conceived the idea of reshaping his university as an institution for research in pure science, and at a medical convention he met a young Harvard scientist who, he thought, could adequately execute his plan. Naively he suggested to Dean Silva that he—the lifelong Medical School Dean—should resign in favor of the Harvard scholar. Gottlieb unthinkingly and—in the interests of scientific progress—also went directly to the President of the University.

The only thing that could happen, did happen. Professor Gottlieb was dismissed by the Board of Regents after he roundly denounced them all—Dean, University President and Regents—for maintaining a shopkeepers' and politically-directed institution. At 61—after twenty-one years of teaching in American universities—he was now a cranky, discredited and jobless Jewish schoolmaster.

His wife died, his elder daughter ran away with a gambler, and his son, Robert Koch, pestered him with never-ending demands for money which he didn't have. His sole comfort during those desperate days was his daughter, Miriam, the pianist who became his housekeeper. When he returned from the cemetery after his wife's burial he read to himself from

the Book of Job, the closest approach he had ever made to communion with the God of his fathers.

And then at last came the offer from the McGurk Research Foundation, the soundest and finest organization for pure, scientific research in the country.

In Max Gottlieb, Sinclair Lewis brought to life the heroic tragedy of the true scientist. Sinclair Lewis drew him head and shoulders above all his other Jewish characters.

TO MEMBERS PLANNING BAR MITZVAHS

MEMBERS whose sons will be Bar Mitzvah during the next year are requested to reserve the date well in advance by contacting the Center office HY 3-8800.

The following recommendations were accepted by the Board of Trustees and became effective January 1, 1955. . . . Be it resolved that after January 1, 1955, no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have at least one year's attendance at a regular (three day a week) Hebrew School or its equivalent. As of January 1, 1956, two years minimum Hebrew School attendance or its equivalent will be required. As of January 1, 1957, three years minimum Hebrew School attendance or its equivalent will be required.

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination."

DEAR MR. WEBSTER

(Continued from page 15)

tea down the sink. "And so to bed."

"Were you planning anything for Purim, Sam?"

This was his chance. He looked at her, hopefully. He saw her in a bathing suit at Miami and his heart leaped. And he saw her dreamily thinking of herself, harmonizing. She was humming the melody. Well, didn't he know she hated the water?

"Planning? Who was planning anything?"

"You know," she said, "you sound very funny, Sam."

"If I'm funny—then why not laugh?"

"If only I weren't so tired. Those meetings—they knock me out. I can't think. Let's sing. Let's practice—"

"The Union," Sam Wellerman said, "the husbands of Talented Wives Union, or in other words, the H. T. W. U., says no practicing after eleven o'clock at night."

But he kept humming; all the time he undressed and washed, he kept humming. A man can sing from heartache too, can't he? He went to sleep and he slept. He dreamt of the boys at the Men's Club making a farewell party for him on his departure for a Purim Holiday. Virginia Beach, here come Sam Wellerman and wife.

He laughed in his sleep; his wife woke him up. "What were you dreaming about that made you so happy?"

"Who was dreaming?" he said, sorry to be awake. "Who's happy? Why don't you go to sleep? I told you you wouldn't sleep because you get so upset at the meetings, didn't I? Why don't you give up the play, Sara?"

"I was sleeping, Sam. You woke me up. Tell me, what were you dreaming? You *must* tell me!"

He might have told her anything. He might have even told her the truth. He said, "I was dreaming I was King Ahasuerus."

"God forgive me," Sara Wellerman said. "I'm glad you're only my Sam." Contented she turned away from him and immediately fell asleep. Sam took courage from her good example. He slept fitfully. He dreamed he travelled down to Virginia Beach with Noah Webster and all the while they did nothing but argue about "what is talent?"

A New Book on the Talmud

(Continued from page 21)

tempted to dismiss Talmudic argumentation as being a conglomeration of random reasonings and deduction. It takes a skilled and learned teacher to point up the basic canons of the reasoning and the subtle structure of the argument. Though in his discussions of the methodology of the Talmud Dr. Trattner leans quite heavily on the authoritative articles of the Jewish Encyclopedia, he does not succeed, to this reviewer's mind, in elucidating for the layman the basic principles and the dynamics of Talmudic argumentation.

Despite these shortcomings, this book, in the hands of a cautious and competent instructor, could be used with profit in adult education classes. The author does give us a systematic survey of the various types of Talmudic literature, with accompanying examples to illustrate their character. The simplified chronology of the Talmudic period, included in the appendix of the book, will be of great help to the student in finding his way in this involved era. The inclusion also of a readable translation of the Pirke Avot enhances the usefulness of the book as a classroom text.

Heine

(Continued from page 8)

a follower of the pleasure principle. To Meissner, a writer who visited him regularly in his last years and acted as his Boswell, the bed-ridden poet said that if

he could get up and be able to walk around on crutches he would go straight to church. "You are joking," Meissner objected incredulously. "No, no, certainly to church," Heine insisted. "And where else should one go on crutches? Of course, if I could go without crutches, I would rather take a walk on the smiling boulevards as I take part in the Bal Mabille."

When death came, in February 1856, Heine was asked whether, in view of the fact that he had led such a sinful life, he was not a bit afraid of facing the stern judge in the After-World. No, Heine replied with a faint smile, he was not afraid: "Dieu me pardonnera, c'est son metier—God will forgive me, that is His business."

Membership Applications

The following have applied for membership in the Brooklyn Jewish Center

BARAD, MARTIN H.: Married; Res.: 73-22—189th St.; Bus.: Teacher, Board of Education; *Proposed by* Jane Laskow, Benj. Markowe.

EPSTEIN, MISS CAROLE: Res.: 478 East 96th St.; *Proposed by* Irene Friedstein, Natalie Katzman.

GRAFF, HERBERT: Married; Res.: 300 Sullivan Place; Bus.: Children's Wear, 1370 Broadway.

HEPNER, IRVING: Married; Res.: 1134 St. Johns Place; Bus.: Accountant, 105 Court St.; *Proposed by* Jacob Hoffman, Harry Silver.

JOSEPH, MISS CECILE: Res.: 106 Clarkson Ave.

LANDAU, CHARLES: Single; Res.: 1089 Sutter Ave.; Stock Broker, 50 Broadway.

MORITT, HON. FRED: Single; Res.: 518 Eastern Parkway; Bus.: Attorney, N. Y. State Senator, 280 Broadway; *Proposed by* Gerald and Harold Jacobs.

QUINTMAN, MYRON: Married; Res.: 328 Troy Ave.; Bus.: Commercial Artist, 360 West 11th St.; *Proposed by* Ralph R. Moscovitz, Julius Sommer.

SASS, IRVING: Single; Res.: 584 Logan St.; Bus.: Margin Clerk, 333—7th Ave.

SHAFRAN, ABRAHAM: Married; Res.: 33 East 58th St.; Bus.: Jewelry, 71 West 47th St.

SHERR, MISS MARNA: Res.: 273 Buffalo Ave.

Reinstatements:

ALPERT, BURTON: Married; Res.: 95 Eastern Parkway; Bus.: Salesman, 220 4th Ave.; *Proposed by* Mrs. I. Lowenfeld, Sam Katz.

KIRSCHENBAUM, MARTIN: Single; Res.: 555 Crown St.

SCHLOSSBERG, MISS JOYCE: Res.: 27 Prospect Park West; *Proposed by* Jane Laskow, Leo Kaufmann.

WASSERMAN, LEON: Married; Res.: 470 Ocean Ave.; Bus.: Attorney, 32 Broadway.

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